

UNITY

Freedom, Fellowship and
Character in Religion

VOLUME XXXII

CHICAGO, SEPTEMBER 28, 1893.

NUMBER 4.

UNITY

A Journal of Religion.

Non-Sectarian Liberal Constructive

Published Weekly, \$1.00 per year.

Address all editorial communications to

EDITOR OF UNITY.

All business communications to

THE UNITY PUBLISHING CO.

Office, 175 Dearborn Street, Chicago.

Contents

EDITORIAL.	PAGE.
Notes	49
The Great Parliament.....	50
The Unitarian Congress.....	50
One Inflaming Cause of Extravagance— H. T. G.....	51
EXCHANGE TABLE.....	51
CONTRIBUTED AND SELECTED.	
The Water Lily.....	51
The Common Offering.....	51
Immanent Perfection— JULIA LARKIN MORRIS.....	52
Kindlings.....	52
Congress of the Free Religious Associa- tion—F. W. S.....	53
Present Organized Unitarianism.....	54
State Convention of Liberal Societies....	54
CHURCH-DOOR PULPIT.	
Unitarianism as a Promise— W. C. GANNETT.....	55
THE STUDY TABLE.....	58
THE HOME.....	61
CORRESPONDENCE.....	61
THE SUNDAY SCHOOL.....	62
WORLD'S FAIR NOTES.....	63
ANNOUNCEMENTS.....	64

Editorial

The stars have us to bed:

*Night draws the curtain; which the sun
withdraws.*

Music and light attend our head.

All things unto our flesh are kind,

In their descent and being; to our mind,

In their ascent and cause.

More servants wait on man

*Than he'll take notice of. In every path,
He treads down that which doth befriend
him*

*When sickness makes him pale and wan,
O, mighty love! Man is one world,
and hath*

Another to attend him?

—George Herbert.

THE Unitarian veteran, Rev. Dr. Fay, of Pasadena, has offered to publish and distribute at his own ex-

pense a paper recently read at the Presbyterian Alliance of Southern California, by Rev. R. D. Colmery, in defense of the doctrine of endless punishment. Believing that the paper is its own best refutation, our Pasadena friend wanted to use it as a liberal tract; but his offer had not, at a recent date, been accepted.

IN a recent number of *The Fortnightly Review* Rev. S. A. Barnett discusses the problem of poverty in India, Japan and the United States, and from his statements it would appear that the poverty problem hardly exists in Japan. If this be so we may well go to school to Japan. He attributes the happy condition of the island empire in this respect, primarily, to the land system, which, he says, has given to every worker a holding; and, in less degree, to the love of nature which checks the tendency of modern peoples to gather in the cities, and to the likeness in the life and manners of rich and poor.

NO VOICE has been heard on the platform of the Parliament of Religions with greater satisfaction than that of Prince Serge Wolkonsky of Russia. He has brought a literary touch that reminds one of Tourguenieff's prose poems. Both the man and his words bespeak a delicate refinement, instinct with the love of man and sensitive to the divine harmony common everywhere. Though a loving child of the Greek church, his words at the Parliament have always breathed the most cosmopolitan spirit, and have shown him to be a member of the church universal. Eight of his short addresses, most of them delivered on various occasions at the Art Palace, have been privately printed by the author in a pretty little book of one hundred and twelve pages. It makes an interesting souvenir of the great Parliament, particularly to those who have been charmed by the voice and manner of

this democratic son of aristocracy. The story of the carrot alone ought to make the little book a classic. A limited number of copies of this book can be obtained at UNITY office by those inclosing fifty cents and ordering at once.

THE following extracts from an editorial in the *Outlook* on John Tyndall well represent the spirit of the Parliament of Religions. They sound like some of the sentences uttered by Professor Momerie at the last Saturday session, which we will publish at length in these columns in due time:

What is religion?

In the realm of conduct it is practical righteousness; in the realm of thought it is perfect truthfulness. As an investigator Professor Tyndall seeks only the truth. As a teacher his sole aim is to impart the truth. As a seeker after truth he is wholly in earnest; as a communicator of truth he is absolutely candid.

* * * * *

If every modern theologian could receive, by a sudden inspiration, Professor Tyndall's openness of mind to all disclosures of truth, his earnestness of purpose in quest of truth, and his candor of statement in teaching truth, there would be an end to heresy trials; and the Church Universal would enjoy an illumination like that which used to make St. Peter's dome on Easter night a blaze of glory.

ALL SOULS CHURCH, Chicago, was the center of an interesting service on Sunday evening, Sept. 24—the ordination of Miss Florence Buck, the junior minister of the church at Cleveland, Ohio. There were present with her and taking part in this impressive service a goodly number of her sister ministers. Antoinette Brown Blackwell, the senior woman minister of the Unitarian denomination, made the opening prayer. Rev. Anna Shaw, of the Methodist church, and Rev. Jenkin Lloyd Jones, the pastor of All Souls, made addresses. Miss Mary Safford read appropriate scripture. Miss Marion Murdoch, the colleague of the candidate, pronounced the ordination prayer; Miss Elinor Gordon gave the "charge;" and Mr. Hosmer extended the right hand

of fellowship, telling her that he could speak for no *church*, neither the Unitarian church nor the Free Church of America, but that he welcomed her to the fellowship of the free Congregational churches and their ministers, and that, judging by the broad utterances of representatives of various religious denominations at the Parliament of Religions, he felt that he might almost venture to welcome her to the fellowship of all the churches.

THE GREAT PARLIAMENT.

Fourteen days have passed of the great conclave, at the time of our present writing, and the immense audiences have shown no perceptible decrease. Never was freer platform; never was the principle of give and take by people of widely differing opinions more freely practiced; and we might add that, in one or two instances, never were the canons of good taste, good manners, good sense and sound criticism more flagrantly violated; and still the spirit of good will, entire cordiality, and hearty hospitality was never better exemplified. The very diversity in the program has secured the delightful harmony. Here at least the great Greek and Roman churches have complimented each other. The Archbishop of Zante has divided his social attentions between Bishop Keane of the Catholic Church and Pung Kwang Yu, the most stately representative of the Empire of China. The polished sentences of Col. Higginson, winning all hearts to the spirit of free religion, were immediately followed by the impassioned periods of Bishop Dudley, of Kentucky, who declared that the "resurrection of Jesus was one of the best accredited facts in the history of humanity." The representatives of the non-Christian religions—we ought rather to say extra-Christian religions—have made most unwelcome statements concerning Christian missions and missionaries, and their words have been graciously received. While, on the other side, Joseph Cook has defiantly demanded of the Pagans to wash clean the "blood-red hand of Lady Macbeth," insinuating that Christianity could do it without settling the previous question as to whether that lady deserved such prompt immunity from her crime as he offers her. And a missionary by the name of Post, from the East,

undertook to counteract the desire for fair play and just appreciation even of the Mohammedans by reading from the Koran the most unsavory bits he could find,—and nobody retaliated by compiling a scandalous mess, which might easily be done, from the Christian's Bible.

Three days remain of the great parliament at present writing. Perhaps it is well that it is to last no longer, for if physical endurance could hold out we fear that spiritual grace might give way. After a while the earlier Adam might assert itself and controversy might break through harmony. But one thing is sure: the dominant spirit as well as the final lesson of this phenomenal event is fraternity, progress, and unity.

But the editor, in common with everybody in Chicago, is too busy with the Parliament at the present time to attempt to report it, much less to estimate the immeasurable thing.

THE UNITARIAN CONGRESS.

Last week we spoke rather severely of the disappointments in the program caused by the non-appearance of those who through correspondence and publication had given the public a right to expect their attendance. This week it is but just to say that considering the peculiarly distracting circumstances and the extent of the program, the place of meeting, and all, the attendance on the part of the promised speakers was probably as high as such meetings generally yield, perhaps higher. Of some forty-five different persons named in the program who were expected to be present in person, there were but seven absentees, and four of these sent their papers, leaving but three who utterly disappointed. Mr. Williams of New York and Mr. Lord of Providence were both detained by illness, always an uncounted element in every program. Of the meetings themselves it is to be said that, as with all the denominational and attendant congresses, the tremendous attractions at Columbus Hall, where the main Parliament was in session, absorbed most of the attendance and much of the enthusiasm, as it well deserved to do. And Unitarians more than any other denomination can well rejoice over this fact; for in the Parliament they find such a publication of their central principles, such a recognition of their inspiration, as never before was secured.

While the special program was being carried out last week in some of the side halls, the Unitarians themselves were in attendance in large numbers at the Parliament both as listeners and as speakers. Of some two hundred and fifty-eight names which appear in the published program of the Parliament, at least seventeen of them are recognized Unitarians. And ten out of these seventeen speakers were Unitarian women.

Of the Unitarian program itself it is also to be remembered that it was arranged not so much for popular attractiveness at the time as for permanent publication. It was hoped to secure a series of papers that would prove not an inadequate photograph of Unitarianism up to date; and we are glad to be able to report that arrangements have been made for a speedy publication of these papers by George H. Ellis of Boston. It is estimated that it will make a volume of four hundred pages, and it is hoped it can be offered at the low price of one dollar, in paper, so that many may possess themselves of this hand-book which will probably prove the most available exposition of the Unitarian movement for some years to come. The local and advisory committees at their Monday meeting elected Revs. Solon W. Bush of Boston, W. W. Fenn of Chicago, and Celia P. Woolley of Geneva as a committee to edit this volume. And we trust that the volume will be pushed with as much haste as is consistent with good work, and that the studies that were missed from the program will be secured and incorporated in the volume.

But the meetings themselves were far from being unimportant or unfruitful. The attendance at many of the sessions was excellent and the interest admirable. Although it was manifest that Unitarianism was away from home, it was good for our Eastern friends to find themselves for a few days so far away from Boston and to realize what an unimportant and secondary place we occupy in the world of religious thought and feeling outside of New England. It is more and more manifest that Unitarians are often prone to mistake effect for cause, and forget that the forces that gave them being are at work liberalizing and humanizing great masses of people who are not now and never will be known by the Unitarian name. It is indeed true

that he is the best Unitarian who is least Unitarian. Unitarians were most concerned at Chicago not with the question of how to magnify the Unitarian name, but how to lose it in that larger thing, the free, liberal church of America and of the world, which alone will do justice to Unitarian thought and embody the true Unitarian spirit.

ONE INFLAMING CAUSE OF EXTRAVAGANCE.

The fabulous prices paid for real estate in fashionable localities, recently cited by Mr. Ward McAllister, is but one of the many items of wild and senseless expenditure indulged in by the American people. The extravagances of the millionaires would not so much concern the nation at large, perhaps, if they were not so widely reported by the newspapers of the country, and did not lead to imitation of their follies by the moderately wealthy, and did not add to the insane desire for money among the younger business men everywhere. These daily reports of fashionable follies, these incessant letters, written for the masses, describing the homes, the equipage, the dress, the jewels, the entertainments of the rich, are demoralizing to the last degree. Any paper desiring the real welfare of the nation should cease their publication at once and forever. They inflame the minds of poor people, they inspire a desire for money in thousands of readers who have been well content with moderate prosperity heretofore, they lead silly women to importune weak husbands for a style of living they cannot afford, they are indirectly the cause of much of the wild speculation, the gambling, the embezzlements of which we hear so much day by day. They may make the groundlings laugh, but they as certainly make the judicious grieve. Let a battle against this pernicious form of American snobbery be instituted at once by every publication of influence, and we shall soon see a change for the better in the tone of general society in the smaller cities and country places. Now every family, almost, is influenced by these accounts of folly and wild expenditure, to a greater or less degree. These fashion letters that crowd every paper read by women, which describe only toilets which can be worn by the very rich and which can

be made only by the most expensive dressmakers, tempt thousands of women of moderate means to buy what they cannot afford, to employ modistes whose charges are simply robbery, and to constantly desire what they cannot possibly have, thus bringing domestic discord into homes that might have been peaceful and happy. Contentment of the old-fashioned kind, with simple dress, moderate expenditure in entertaining and a quiet style of living generally, seems to be almost a lost art. Could we blot out at once the fashionable intelligence, and the fashion letters from the public prints, it would be the first step toward a revival of the more sensible ideas of our fathers and mothers. Now there is not one family out of ten that is not extravagant in proportion to its means; and that is why we are in the throes of the present perilous panic.

H. T. G.

THE WATER LILY.

O star on the breast of the river,
O marvel of bloom and grace,
Did you fall straight down from heaven,
Out of the sweetest place?
You are white as the thought of an angel,
Your heart is steeped in the sun,
Did you grow in the Golden City,
My pure and shining one?
Nay, nay, I fell not out of heaven,
None gave me my saintly white;
It slowly grew from the blackness
Down in the dreary night.
From the ooze of the silent river
I won my glory and grace.
White souls fall not, O my poet:
They rise to the sweetest place.

—Anonymous.

THE COMMON OFFERING.

It is not the deed we do,
Though the deed be never so fair,
But the love that the dear Lord look-
eth for,
Hidden with lowly care
In the heart of the deed so fair.

—The Silver Cross.

DR. CARL PETERS, the eminent African explorer who has done wonders for the opening up of Eastern Africa, has prepared for the October *Forum* an article on "Prospects of Africa's Settlement by Whites." Dr. Peters is a great friend of Emin Pasha, but not an enthusiastic admirer of Stanley; and he draws a vivid picture of the lately explored regions of the Dark Continent, and predicts that in times not far remote Africa will be honeycombed with European settlements.

WHO seeks the treasure hid 'neath
mountain peaks
Heeds not the wayside flowers the path-
way grows.

—Wm. H. Birckhead.

Exchange Table

Words of Wisdom.

The Unitarians and Universalists are in profound agreement in regard to many vital principles of Christian faith. The purely Theistic and Ethical elements which are basal in all truly Christian convictions have for the years of a generation had substantially the same statement in both of the denominations. It is but fair to say that in the defining and formulating of these principles the work of the Unitarian divines has been very dominant; for their service the Universalists are under a debt of great obligations. To think of suppressing such an acknowledgment would be both ungrateful and futile. It may be added that the New Orthodoxy in these latter days is teaching, and that the Swedenborgians all along have taught, substantially the same fundamental doctrines. Now it is in this general statement that some measure of practical co-operation is inevitable. They who agree must walk together in all the particulars of the agreement. To attempt to belittle or to put barriers to this form or degree of co-operation, is to be factious and self-stultifying.

—Ed. Christian Leader.

A SMALL colored girl, a veritable Topsy in originality, abruptly paused one day in her ministrations, dust brush in hand and demanded of her startled mistress: "What did you say was de Lord's las' name?" The bewildered lady, who has never presumed to say anything on that subject, replied that she did not know, but was assured "O, yes; you taught it to me you'self; it's in the Bible;" and was further requested to "Jus' say the Lord's Prayer an' I'll show you." She accordingly began the obedient repetition of the Lord's Prayer, and upon reaching the petition: "Hallowed be Thy name," a dusky forefinger was pointed at her in triumph: "Didn't I tell you? Dat's 'Is las' name—'Hallowed.'"

—Exchange.

THE London *Inquirer*, commenting on an article in the *Fortnightly Review*, entitled "Missionaries in China," says that candidates for these missionary positions ought to pass, beside their theological examination, a "stiff examination in good sense." "A little of this would be worth a good deal more than bushels of zeal or tons of correct doctrine." "When we find a missionary going to a temple dedicated to Confucius, and bidding the assembly give over 'the folly and sin of worshiping deceased men;' of another stating that 'Confucius is in hell;' of another asking for gun boats to enforce preposterous demands,—we cannot help feeling that the right men have not been sent, and that of these it cannot be said, 'How lovely are the messengers that bring us the gospel of peace.'"

One of the strongest testimonies agin the saloon is, that it's the first place a detective goes if he wants to find a law-breaker.

—The Voice.

Contributed and Selected

IMMANENT PERFECTION.

O God, God!—From a thousand muttered woes
 Man's breath ascends and beats upon the wall
 That faith, betrayed by wingless reason, built
 Between man's spirit and the soul of all!
 They hide their faces, red with fancied guilt,
 In hands more red with blood of fancied foes,
 While red with blood and fire the altar ceaseless glows.
 The stars gleam on unshaken overhead:
 No shape unearthly on the midnight flood
 Drops through the prayer-rent ether from the skies;
 Yet ever from our tortured doubt of God
 Pain wrings anew His meed of sacrifice.
 Let be! And in our hearts make shrines instead
 Where some prophetic ear, perchance, may hear it said:—
 Alas, that men still vainly seek for me
 Who breathe not else but in their common breath:
 Who live not else but in their blood and brain,—
 Draw nearer only in their own fond faith
 That ever prays, nor ever prays in vain,
 And leave them but when unbelief's wild sea
 Takes them, and drowning hope forgets what God should be!
 They look for me above, but never heed
 The voice that inward whispers, I am nigh:
 As near to you as thought, for I am Thought:
 As near as he you love when eye holds eye,
 For I am Love!—Me, whom their life has brought
 To life, they put away, and deem they need
 A God between them and their God to intercede.
 Man's eye pursues me, loses me, returns,—
 Discovers faded footprints here and there.
 Lo here, he cries, is order, beauty, love:
 There must be God!—Lo, here is grief and care
 And wrong and death; there must be God above!

In nature's broken mirror he discerns
 My form, and hoards the fragments in his earthen urns.

For me man yearns, and travails to define
 The thing he feels when in the night alone
 He hears the storm-lashed sea about him break;
 When in a dying hand he lays his own;
 When after grief he closes eyes that ache
 And leans an unresisting breast on mine.
 'Tis thus man lends me form, embodying the Divine.
 Seek me in soulless matter; there I brood:
 Seek me in law, for there 'tis I who move;
 Seek me in air, in light, in frost and fire:
 In sentient life, for there I breathe, I love:
 In man, for there first conscious I aspire!
 Seek me in maidenhood and motherhood,—
 Nay, in thyself, for there I form the thought of God.

JULIA LARKIN MORRIS.

KINDLINGS.

To set about "doing good" in that predetermined, mechanical way which considers only the object and not at all the natures with which one has to deal, is commonly a most discouraging and ineffective method of bringing about the results at which the philanthropic effort is aimed. The would-be benefactor does not see why his benevolent purposes meet with so little acknowledgment and elicit no gratitude. It may never have occurred to him that it is self-love rather than fellow-love which is the mainspring of his charitable endeavor, and that he gets only what he ministers to—his own self-appreciation. After all, it must be love and sympathy for one's kind that teaches him the true thing to do in assistance of his brother in need. There can be no mechanical, loveless discharge of a duty that shall be satisfying and worthy of his powers. To be quick and alive to every claim of humanity will inform a man at every point on the action that is wisest for him to take, and though his measures may seem erring to others his surest guidance must be an unselfish love. And when we talk of love we do not mean that limited affection which regards but one aspect of human welfare, and is blind to those wider bearings which make the individual but a part of the whole. It would modify our notions of right and justice could we see, as the Infinite sees, the universal good which is compassed never in any striving for personal benefit and blessing alone, but only

in the broadest seeking of the ends which minister to the highest interests of all.

We are trying to compass the Eternal Plan in too small a space, and we are giving it very human limitations indeed. Impossible as it is for the finite mind to measure the infinite, we may not sketch, with any attempt at completeness, the scheme of our overruling Providence. At the best we catch but fractional glimpses of the stupendous Whole. Why should we spend our power in weaving theological systems, when in living day by day God's clearly revealed laws we may come into a clearer apprehension of the Divine motive of creation? Just the law of love—the Golden Rule fulfilled—would give us closer entrance to heaven than all our fruitless speculations about that place.

It is a mistake to suppose that the subject we contemplate from time to time undergoes, in the process of years, the change which is apparent in our views. The difference is in our standpoint, which is perpetually varying. Nor may we be satisfied with one view. We need the constant shifting of light upon whatever we consider to arrive at any just estimate or ultimate conclusion concerning it. Whether it is worth while to arrive at final conclusions at all in this world is a matter of question. We cannot—many of us at least—see all sides of the sphere at once. It needs great spiritual enlargement and elevation to presume on entire and unqualified judgment of all things.

Some of us go mourning through all our days under the cross of certain personal inheritances or deficiencies for which we reproach Fate or Providence or whatever the Power that we regard as fixed, implacable and final in dealing with us. Our whole life is dwarfed and incapacitated for perfect use by the weak and ignorant submission with which we yield ourselves as hopeless, helpless victims to characteristics that are suffered to tyrannize over us to the end of time. Should we not practically recognize the fact that we are in the world simply to overcome and to convert even our infirmities to spiritual powers? This is our work. Shall we go from youth to old age cowering and shrinking under limitations that were set simply to be broken over? And may we foolishly, even profanely, charge to God's providence the things which we impotently hold up as excuses for our failure to do what our conscience clearly directs?

There is a sadness in the after part of a day which has not fulfilled the promise of the morning. One hates to see it go, for the reason that it takes with it the unfulfilled hope. So many avenues of thought and deed have opened to us that we knew not which was the fairer to take, and

languishing between them we have lost the blessing of all. So many delightful things to say have gone by with slighted opportunity; so many promptings to do have touched us and vanished like the forms of clouds which, while we are gazing, change and float away, leaving us staring blankly into vacancy. Even the unattained good vexes and saddens us. But, doubtless, even to have touched the hem of the garment of good is better than not to have perceived it at all. May not the recognition and the longing attest our right to possession? Does the beauty that we love wholly evade us after all?

Do you ever think when you watch the declining sun of human life, and bewail the fast approaching nightfall of death, that you are as much a victim to the deceit of appearances as you are in watching the decline of the natural sun? Evermore we in our orbit are moving toward the east and the morning, and it is this motion that puts the earthly sun behind us, below us. Our lengthening shadows show the way we are going. "Death and the west," says MacDonal "are behind us, ever behind us."

The law which regulates all true endeavor is the law of trust, without which there could be no successful effort. However we may disclaim such trust, in our self-conscious power to will and to do, the bare fact of our attempt is proof of our faith that we shall be blessed in the end for which we strive. And the more utterly we fling ourselves into the current of belief as regards our undertaking, the more certain will be the triumph which must crown our efforts. The very strongest enforcement of our powers comes from faith—in fact, the very inspiration of all honest endeavor is a more or less active state of belief.

A critic needs the finest perception of character and the capacity to enter into the motive of the subject which must be so acutely and subtly analyzed as to reveal the secret, but vaguely understood, perhaps, by the subject himself. An artist rarely represents the truth for which he poses. He aims to show forth some type which he admires and fondly imagines is made manifest in his work; and he wonders that he is so little appreciated, so frequently misapprehended. Viewing himself from his own standpoint, he appears equally deserving with those who are so extravagantly lauded and borne into the temple of Fame on the shoulders of adoring eulogists. It is the true critic's aim to probe through all this unconscious masquerading to the real quality underneath; and his judgment, if of any worth, is founded upon an unprejudiced and perfectly clear estimate of the nature of his subject. No work rises above the level of its master.

A. L. M.

CONGRESS OF THE FREE RELIGIOUS ASSOCIATION.

The Free Religious Association met in the hall of Washington on Wednesday, September 20, for the twenty-sixth time. Mr. Charles C. Bonney, President of the World's Congress Auxiliary, called upon Rev. Jenkin Lloyd Jones to open the session with prayer, after which he (President Bonney) welcomed the association in a remarkably happy five-minute address. Col. Thomas Wentworth Higginson, one of the vice-presidents of the association, and the presiding officer of the morning, responded in his usual happy vein, expressing his great satisfaction that one who had not the privilege of living in Boston, the home of the association, should nevertheless so perfectly express its purpose as Mr. Bonney had done. His address was full of quiet humor, and he touched upon the fact that this Parliament of Religions was in a measure the realization of one of the great ideals of the Free Religious Association. Wm. J. Potter, the president of the association, was then introduced and read an interesting historical sketch of the association, alluding to the fact that Ralph Waldo Emerson's name stood first on the roll of members.

Both the association and the Unitarian Congress were desirous of hearing Mr. P. C. Mozoomdar, of Calcutta, the eloquent apostle of the Brahmo-Samaj, and as he had agreed to address the latter body that morning it courteously consented to adjourn to the larger hall of Washington, that both bodies might hear the address. In opening his address Mr. Mozoomdar alluded to the cordial reception he had received from these two organizations during his previous visit to this country, and proceeded to speak of the Brahmo-Samaj, which he conceived to be quite similar to the Free Religious Association. He contended that we must have dogmas in religion, but that while they should be certain and definite, they should be so simple and fundamental that all must agree to them. He protested against the notion that good works alone constituted the whole of religion; and pointed out that one might devote himself to good works from lack of other employment, but that such conduct did not indicate a very high type of life. He thought that, while his countrymen lacked many things that we of the West had, the spirit of *devotion* was a valuable possession of the Hindu, which seemed to him too largely absent from Occidental religion. Religion, he said, must be spiritual; and he contended for personality as essential to religion and to the development of the highest character. God, said he, is not an *idea*; God is a great *person*. His manner, throughout, was so sweet and his language so noble, that the large audience which thronged to hear him could not but be pleased with

the man, whether or not they agreed with his thought.

At the conclusion of Mr. Mozoomdar's address, Dr. Francis E. Abbott, of Cambridge, read with great force and effectiveness a paper on "The Scientific Method in the Study of Religion," in which he took occasion to criticize the dogmatism of the Spencerian agnostics, who asserted the unknowability of the Infinite, and the now patent dualism of the Huxleian agnosticism which asserts that ethics leads us not to put ourselves in accord with but to oppose the cosmic order. His criticism of Unitarianism was omitted from the reading in compliment to the presence of the Unitarian Congress during the latter part of the morning session, but it will be printed when the address is published.

The afternoon session was presided over by President Potter, and was addressed by Rev. Minot J. Savage of Boston, Mr. Mangasar M. Mangasarian of the Chicago Ethical Culture Society, Mrs. Edna D. Cheney, Rev. Robert Collyer, who expressed himself as greatly pleased and in hearty accord with the views of Mr. Mangasarian, who dwelt upon the fact that ethics afforded the one possible ground of union for those whose beliefs were more or less different, Rev. Dr. A. A. Miner of Boston, and Rev. Jenkins Lloyd Jones of Chicago, who said that while the Parliament of Religions was in a sense a fulfillment of one of the ideals of the association, he could not but feel that during the twenty-three years in which he had been a member it had accomplished far too little, it lacked working force.

At 6 p. m. a reception was held at the Tremont House, followed by a banquet presided over by Col. Higginson, at the close of which addresses were made by the presiding officer, Mrs. Anna Garlin Spencer, Dr. E. L. Rexford, Miss Ida C. Hultin, a young Brahmin who clung to the customs while he disregarded the religious scruples of his people, and Rev. B. B. Nagarkar, of the Brahmo-Samaj, who said a good word for the secular educative work of the Christian ministry. Mrs. Spencer gave a new utterance to her hope that the Free Religious Association might not longer be a voice without hands, warning her hearers that the courteous hearing accorded the non-Christian speakers in the Parliament was no more than ordinary social courtesy, and that the association should not too hastily flatter itself that much had been thereby achieved. She warned them, too, against the tendency to dwell upon the past, intimating that it was a sign of senility which betokened little work in the present and the future. Dr. Rexford made a very happy after-dinner speech, keeping his hearers' faces wreathed in smiles, and responding most felicitously to the interjunctory remarks of the president. Miss Hultin won the hearts of her hearers by the

hopefulness of her tone and the sweet charity with which her bit of criticism was clothed. At the close of the fifth speaker's remarks, as the night was well advanced, Col. Higginson repeated his words of thankful praise for those who had done so much to make the Parliament of Religions and the convention of the Free Religious Association a success, particularly mentioning the untiring efforts of their associate, Rev. Jenkin Lloyd Jones, the secretary of the general committee of the Parliament, and then declared the meeting at an end. The occasion was a very enjoyable one, although the proposed program could not be fully carried out, as one of the expected speakers of the evening did not appear and another came late.

F. W. S.

SYMPOSIUM ON THE PRESENT ORGANIZED FORCES OF UNITARIANISM.

The meeting held Friday morning, September 16th, was probably the most truly representative of all the sessions of the Unitarian Congress; and as UNITY is unable to report them all, it will endeavor to put before its readers a very brief summary of this one, as a sample.

The meeting was presided over by Rev. T. B. Forbush, Western Superintendent for the A. U. A., who deserves to be complimented upon carrying the program through successfully in a single session, although of the twelve speakers mentioned on the program all but Miss Spencer were present in person or by proxy, Rev. E. A. Horton's place being taken by Rev. W. H. Lyon. We can but regret, however, that in order to accomplish this it was thought necessary to stop one of the participants when he had but two more pages to read, instead of allowing him to finish.

Rev. Grindall Reynolds, Secretary of the American Unitarian Association, spoke for that mother of Unitarian organizations, and was followed by Rev. S. C. Steinthal, the associate pastor of the Cross Street Chapel, Manchester, England, the Arlington Street Church of the old country, who spoke of the organization and work of the British and Foreign Unitarian Association and of the questions agitating the English Unitarians, particularly the school board difficulty in the matter of religious instruction in accordance with the teaching of the Established Church. Rev. W. H. Lyon followed with an outline history of the National Conference, which was necessarily very brief. Mr. John Fretwell then spoke for Transylvania, dwelling upon the difficulties the church had to contend with on account of state interference. Rev. Frederick L. Hosmer, the late Secretary, then read a fifteen-minute paper on the Western conference, which, although a very brief sketch, so clearly brought home to the minds of the audience the natural growth of the conference as to

awaken their enthusiasm for its high evolution. Mr. Lyon then read a paper showing the growth of the Unitarian Sunday School Society from the smallest of beginnings to a position of wide influence and usefulness. Rev. A. W. Gould, President of the Western Unitarian Sunday School Society, then spoke for five or ten minutes, saying that the purpose his society represented was to lead all men to the broadest view of truth; and that with that end in view it sought to show them the height and truth and beauty of things on all sides of them, and also of what was not a part of their immediate environment; that, among other means, they sought to inspire a reverence for true religion and morality by pointing out to the youth of our land the noble lives outside our historic bible, and the religious truth outside that historic system of religion within whose pale our lot has fallen.

Rev. B. R. Bulkley, of Concord, Mass., then spoke for Unitarian guilds, making a plea for more devotional service in the church life of our young people. Rev. G. W. Cooke, in speaking of unity clubs, appealed to the fact that religion has to do with all of life; that true religion enters into men's work not less than into their formal worship. This was the basis of the unity clubs; they sought, among other things, to lead us to read a modern English poet with the same earnest reverence as an ancient Jewish psalmist. Rev. D. W. Morehouse, the Middle States superintendent, then spoke of the work of his conference, pointing out the difficulty of spreading the liberal faith in the many old, conservative towns of the Middle States and Canada, where all knew their neighbors personally and all were expected to conform to the conventional religious standards. Mr. Morehouse was followed by the Pacific coast and Southern superintendents; Rev. C. W. Wendte pointing out the peculiar advantages of the liberal faith in his territory, where the conditions were just the opposite of those described in Mr. Morehouse's paper. On the virgin soil of California the liberal faith gained a footing before the orthodox sects had taken possession of the territory; and the marked open-mindedness of the pioneer, characterizing the Pacific coast population, was another thing in favor of the large new faith. In addition to this he called attention to the fact that most of the orthodoxy which was there was peculiarly backward in its theology, and thus drove men away in the search for greater breadth. He showed how, in much less than a decade, Unitarianism had quadrupled in power, wealth, and influence, and predicted for this most American faith a great and speedy triumph in that most American section of our land. Incidentally he offered a warm tribute to the A. U. A. for the part it had played in the spread of Unitarianism on the coast.

Rev. George L. Chaney opened his remarks by saying that there was no Unitarianism in the South to speak of, and proceeded to make a plea for the great need of free religion in the land of the freedmen, carrying with him the sympathy of his audience throughout his brief address. He said that the North in its relations with the South not only had something to forgive but also to *be forgiven*. Rev. Jenkin Lloyd Jones then stated that Mrs. Spence was unable to be with them, but had intrusted him with a message of greeting from the Unitarians of Australia.

F. W. S.

A STATE CONVENTION OF THE LIBERAL INDEPENDENT RELIGIOUS SOCIETIES OF ILLINOIS.

At a recent meeting of the Board of Directors of the Illinois Conference of Unitarian and other Independent Societies it was voted to hold the annual conference in Chicago, November 7-9, and to make a special effort to assemble all the Independent Societies of the State. There seems no reason why those who have broken the old credal fetters should not unite for conference and mutual help. Our beliefs may not be one, but our purpose is surely the same,—to advance the cause of Liberal Religion in the world and help as many churches and as many individuals as possible to enjoy the larger liberty and the nobler religion which we enjoy. We can accomplish this purpose far better united than individually; and there are enough independent churches in this State to form a strong and effective body. Can we not meet for once in full numbers to talk the matter over?

The following program has been suggested:

Tuesday, Nov. 7, 8 p. m.—Annual Sermon.

Wednesday, Nov. 8, 9:30 a. m.—Devotional Meeting. 10:30 a. m.—Report of State Work. 2 p. m.—Paper on "The Congregational Polity and the Liberal Church." Discussion on the paper. 3 p. m.—Paper on "Methods of Missionary Work in the Liberal Church." Discussion on the paper. 4 p. m.—Paper on "The Liberal Church and the People." Discussion on the paper. 8 p. m.—Platform meeting on "The Larger Religious Horizon." (a) The Larger Horizon of the Universalist Church. (b) The Larger Horizon of the Unitarian Church. (c) The Larger Horizon of the Independent Church. (d) The Larger Horizon of the Ethical Movement. (e) Possibilities of a Liberal Church Organization.

Thursday, Nov. 9, 9:30 a. m.—Devotional Meeting. 10:30 a. m.—Business.

A. W. GOULD,
President of the Board.

A Sensational Story

has attracted attention lately, but as a matter of fact the public has also devoted time to things substantial, judging by the unprecedented sales of the Gail Borden Eagle Brand Condensed Milk. Unequaled as a food for infants. Sold by Grocers and Druggists.

Church-Door Pulpit

UNITARIANISM AS A PROMISE.*

BY REV. W. C. GANNETT.

It will turn my subject but a little if I call it, not the Promise of Unitarianism but Unitarianism as a Promise. Our Unitarianism, that we love so well, a prophecy of something nobler than itself,—that thought sets bells to ringing in the heart! bells not of pride but of grateful joy. To feel that we are only Unitarians for the nonce because we are born a bit too early, that we are but hint and herald of a truth more true and beautiful and a brotherhood larger than anything that bears our name or is ever likely to,—to see this, and to be glad in seeing it, and to adjust the hope and methods of our Unitarianism to the seeing, is, I think, to be genuinely "Unitarian." But this is saying that he is most the Unitarian who is least one.

I. "And that is but a commonplace among us," some one answers. Not so much a commonplace but that it is worth while to give definite reasons for believing it is true. The reasons, moreover, will show that there is no disloyalty in the belief. Here is one: Who are the four great masters of our faith? Four men who have with difficulty and reluctance borne our name,—Channing, Parker, Emerson and Martineau. None of these have cared for our name or our organism. Channing, although he was protagonist for all the name implied three-quarters of a century ago, when the first debate was forced on the New England liberals, compelling schism, accepted the necessity with heavy heart. His sense of the spiritual realities of religion, lying deep below divergences of doctrine, was shocked at the thought of break; it also made him fear fresh bonds of creed in any new connection. To quote again the well-known words: In 1828 he wrote, "I take cheerfully the name of a Unitarian, because unwearied efforts are used to raise against it a popular cry. Were the name more honored I should be glad to throw it off. I wish to regard myself as belonging not to a sect, but to the community of free minds, of lovers of truth, of followers of Christ, both on earth and in heaven." Channing died in 1842, when the dream-eyed Transcendental child of Unitarianism was being soundly cuffed by the scandalized young mother, already grown conventional, and for the five years before his death the note which ever and anon he sounded was, "I am very little of a Unitarian." "Old Unitarianism must undergo important modification. Though an advance on previous systems, it does not work deeply, it does not strike living springs in the soul. It cannot quicken and regenerate the world. It began as a protest against

mental slavery. It pledged itself to progress as its life and end; but it has gradually grown stationary, and now we have a Unitarian Orthodoxy." Martineau, our living Channing with a larger culture, has once and again discomfited his friends with the assurance that, though he was himself a Unitarian, the church of his love ought never to be limited by such a name. "You may devote a church," he told them, "to the enduring life of religion, which persists through changing theologies, or to a given theology, with such religion as in its day it can manage to hold. But you cannot combine both methods, since the trustful piety of the former consists in renouncing the comfortable securities of the latter. My own allegiance is unreservedly given to the former. With a 'Unitarian Church' I can have nothing to do. In the doctrine denoted by the phrase I profoundly believe." His influence once led the British Unitarian Association to decline a sorely needed gift of \$60,000, because the gift was conditioned on a trust deed drawn on "Unitarian" instead of free religious lines,—a quite heroic act of faith on a Unitarian Association's part. His hope for England, and the hope took shape in him as plan, was a "Free Christian Union" of her various churches. The plan became a failure,—but remains a prophecy, as good failures often do. On his eightieth birthday, responding to the greeting of the English Unitarians, he said: "The true religious life supplies grounds of sympathy and association deeper and wiser than can be expressed by any doctrinal names or formulas; and free play can never be given to these genuine spiritual affinities till all stipulation, direct or implied, for specified agreement in theological opinion is discarded from the bases of church union." One need not quote from Theodore Parker or from Emerson to hint their view of the insufficiency of Unitarianism. Parker, in spite of Channing's warning and his own tumultuous remonstrance, was virtually banned by the little body; while Emerson, still earlier, sorely found himself outside the name, which held him only long enough to make it possible for later Unitarians to say with pride, "Our Emerson." Now, when we remember that these are the four men whose names make radiant our little history, the four whose faces oftenest look at us from our church walls, the four whose words we oftenest quote if we would teach our faiths,—when we remember this, their indifference to us becomes significant. Significant of what? That Unitarianism prophesies a future nobler than its own.

A stronger reason for believing this is the continuous transfer of emphasis from doctrine to method and spirit and ethics that has marked our history as a church. In other words, most of us, however much we love our *ism*, at heart are little Channings,

Emersons, Martineaus. On doctrine, that is, on views of God and Christ and Bible and human nature and human destiny, the Christian sects have all been built, and by doctrine are they separated from each other. So it was with our church also at the first: our very name bears witness to the greatness of a doctrine, the Unity of God, and our early battle-fields of pamphlet and debate were strewn with Bible-texts to prove our creed. Yet from the first we strongly emphasized three other things,—a certain intellectual method in religion, a certain spirit, and a moral test; the method of free reason instead of authority, the spirit of fellowship and unity instead of sectarianism, the test of character instead of right belief. Our three great Unitarian "principles," we may call them,—if we dare,—to distinguish them from doctrine. Thus at our beginning; and through the years these "principles" of ours have changed only to grow clearer, only to be more thoroughly applied, only to have our emphasis on them increase; while, on the other hand, our "doctrines" have all reshaped themselves, and our general emphasis on *them* has waned. Very conscious are we of this change in views and this transfer of emphasis. "The Unitarian movement," "the unsectarian sect," "the church of mere morality," have been our larger synonyms,—our glory or reproach, according to the eyes that looked. And how is it to day? To-day we love our doctrines still in their transfigured shapes, and probably no church is more at one in creed than ours, and yet to-day those principles, and not these doctrines, are hailed by most of us as the supreme things in religion. We keep the name Unitarian, but a new meaning has grown into it. Talk as we may of the claims of etymology and old historic sense to fix a meaning firm, etymology does dim, and historic senses change in words; for history is new as well as old, and words are vital, not mechanic, things; and no words are quite so vital as religious words. The rose in April and the rose in June are very different things to look at, but the June rose does not shed its April name. "Religion" has meant a thousand things, and all "historic." "Christianity" in the nineteenth century means something very unlike what it meant in the ninth century or in the first; but the latest meaning is no less "historic" than the earliest. We need not disown old history to rise above it into new. So, too, "Unitarianism" has changed meaning. To-day the name connotes our method in religion, our spirit and our moral test more than it does our doctrine of the unity of God, although that doctrine never was so grand as now.

But to what an outlook has this change of emphasis and meaning brought us? It has brought us almost to the rims of possible existence as an organized and individual

* Read at the Unitarian Congress in the Parliament of Religions, Chicago, Sept. 21, 1893.

church; for these principles, all three, are *universal*, not Unitarian; and the church that is truest to them just so far tends to lose its separate body and become what they themselves are, a diffusive spirit. In virtue of them we belong somewhat to every church and inside every company of lovers and truth-seekers. *Freedom, Fellowship and Character*, we sometimes call this trinity of ours. *Liberty, Love and Holiness*, we call it. Or, best of all, perhaps, *Truth, Love and Righteousness*. But such names, such principles, as these are not Unitarian; they are not Christian; they are not even human; they are eternal and divine. Nor were they any discovery of our fathers. Our sole relation as Unitarians to them is that of early enlistment under them, and of growing loyalty to them. We are simply a church of to-day, offering scope for the practice and the teaching of principles that are not of to-day, but of all days,—principles which are not ours, nor any men's, nor man's, but we and man are theirs.

Should we not own, then,—may we not claim, then,—that the faith we love is prophetic of a glory nobler than its own?

The third reason for believing it to be so is that all the larger churches around us are to-day feeling the same uplift as we. I said, call those principles "Unitarian," if we dared. In almost every church there is a Broad Church party, and under the party, wider than the party, a sub-conscious Broad Church tendency; and always "Broad Church" means that blessed trinity, the emphasis on *Freedom, Fellowship and Character* in religion. Here, there and everywhere among the creed-bound, creed-separated companies of yesterday there are the sounds of falling barriers and glimpses of men straining away from tradition. Ancient churches, rivals from their birth, are exchanging Christian courtesies and lending temples to each other. New attempts at Evangelical Alliance and Christian Union star each decade now. And lo! this miracle of a World's Parliament of Faiths,—its aim "to make the Golden Rule the basis of the union of religions" and "to show their substantial unity in the good deeds of the religious life!" Interdenominational societies of service like the Young Men's Christian Union, the Woman's Christian Temperance Union, the King's Daughters, the Christian Endeavorers are springing up, a beautiful new flora surprising the ecclesiastic soil. Most of this has come within a generation, and it all means new emphasis on *Love* as the vital spirit of religion, and on *Character* as its growing test. Meanwhile, the welcome given so widely in the pew as in the press to heresy in solution, and the heresy trials occurring when the solution begins to precipitate itself in visible crystals of radical criticism or theology,—these mean the new tendency to Free Reason in religion. Nor is it even

too much to add that the Broad Church party, the new Orthodoxy, as fast as it adopts this intellectual method of ours, is reaching intellectual results quite similar to ours: more and more its views and ours of God, of Christ, of the Bible, of inspiration, revelation, human nature, human destiny and evolution in religion, are drawing to a touch. Not that the approach is altogether from their side. Nor let us hug the dream that Unitarian "leaven" is the cause of what has happened. We and our larger neighbors are parts of one great awakening. We have marked the movement more than they, because upon its front; but we have marked, not made, it. To the irresistible, irradiating light of the new science, the new readings of history, the new contacts of man with man in brotherhood around the earth, it is due; and to this our little Unitarian light has added what the early house-fires add to dawn. By these signs once more, then, we can say that Unitarianism foretells a glory greater than its own.

II. But why may not this coming glory be our own? It *will* be ours, for we shall share in it. But why may it not bear our name if we are pioneers of the principles that lead men to it? Partly because we are not the only pioneers of them. Partly because, when these principles shall have gained free course in Christendom, the great churches that adopt them will still be the mass, and we the fraction; and the mass is not likely to rename itself from any fraction. But more than this: these principles may be the things supreme in religion, but it is not they as theories, it is only they *at work*, only as principles in *vital application*, that they confer leadership; a fact, by the way, which restores to doctrine no little of its honor and estate. Now I fear the truth about us Unitarians is that the principles in us are theories comparatively unapplied. Do we ever stand for passionate realizations of any truth? Our merit has been breadth, not depth. So far we seem to have thinned the truth in widening it. To protest against unreason in religion was the part assigned us; but unreason is a matter of interpretation, and protest, therefore, is mainly a matter of the surface; and he who gives himself to surface-work may easily forget an underlying firmament,—as the average farmer, revising the weeds and thistles, the unreason of his upper soil, thinks little of the geologic miles of rock beneath it. It seems to me that, while we have established our negations and made our superficial protest good, we have not probingly applied our method to the facts and laws of the spirit's life.

To show what I mean, take three great Christian doctrines, the *Incarnation*, the *Vicarious Atonement*, *Sin*. All three as stated in their dogma forms belong to the myths and legends of the spirit; but the truths which the three dogmas aim to state,

—there are no facts more firmamental. As stated, they are the kindergarten object lessons, in which the mind of Christendom has dramatized certain mighty facts of history and consciousness. We have protested against these kindergarten lessons as finalities, but have we *realized* what the pictures tried to tell? The God incarnate in "the blessed Jew," and him alone, became a thought too narrow; but have we restated Incarnation with equal *depth* of meaning? What majestic vision rises on the mind to-day when we pronounce that word *Incarnation*,—vision of Spirit enshrining itself in every human soul, inspiring and revealing and communing there; enshrining itself in every lower, dimmer life than human; and so enshrined in the very substance of the universe that we see "the splendor of the God bursting through each chink and cranny," and canonize the Holy *Matter*! Now this, which our first principle, reason in religion, has lately given, or restored, to us, is certainly a broader vision of the Incarnation fact. A broader,—but is it yet a *deeper* vision? When we *realize* this new thought of ours, when we love it, thrill before it, worship it, as Christians long have loved and worshiped the thought of God incarnate in the single Christ, then shall we be near to knowing how the new religion may be named.

Vicarious Atonement: the blood, the cross, the God dying on it for the love of man,—this is the Christian child-man's object-lesson that has blessed the centuries. To-day, in vistas of heredity and stretching files of fellowship, we begin to see what "vicarious" really means,—that no man liveth to himself and no man dieth to himself; and what "at-one-ment" means,—that by these far-reaching subtleties of partnership, by personally "unearned increments" of joy and pain, our race is slowly rising toward ideals of right and happiness. What are all these widening thoughts of human solidarity,—of "fellowship," to name it from our second principle,—what are they but that concrete object lesson written large before the modern mind? Again a broader,—but is it yet a *deeper* vision? When we *realize* this broadened thought as passionately, and apply it in love as deeply, as men have realized and applied the doctrine of the single cross, then we may be near to knowing who shall head and name the Church of Man.

And Sin, its retribution, and the joy and peace of its escape: the older churches in their dogmas put all this again in concrete kindergarten forms, but for one I think those friends take deeper note of the actual facts and laws of the soul's experience, are profounder naturalists of the spirit, than we are with our broader theories of character and its formation. Yes, our third principle is also right,—the test of religion is in character. And the church of the future needs that

test, and needs our broader theory of it; but, then, it needs too, and it needs more, the depth and passion of realization as to what sin and hell and heaven and forgiveness and salvation actually are within the soul. Are Unitarians, as we know them, likely to lead in this realization? I think not. "Unitarianism does not work deeply," Channing said; "it does not strike living springs in the soul; it cannot quicken and regenerate the world." Is not his word still the true one? Our contribution is of breadth, not depth. It is easier to get breadth than depth. And the name goes ever with the depth. We may not hope to christen, then, the coming faith. Unitarianism is prophetic of something nobler than itself!

III. What, then, may Unitarians do to bring this nobler nearer? Two things.

First, be ourselves; true to ourselves. Try for the deep things of the Spirit that we lack; but, if we may only stand for breadth and help by breadth, at least be broad,—be what we claim to be. Be true to those principles of ours. When issues rise involving them, stand always by the principle, and not by policy or the subscription lists. For a little while the year-book may be thinner as a consequence, five wooden chapels less may rise next year, but in spirit-power our Church will gain and be less wooden for it. Remember what the British Unitarian Association did. Take risks for the Spirit! Let our Unitarian motto be, "Spiritualize,"—not "Organize." Our part is to grow *inwardly*—any way; outwardly, if inward growth allow it. If not, *No*. If not, *No*. Organization is well enough and should be seen to, but it is not Jesus' work, or any prophet's work; and the useful scribes and priests always abound to do it. Aim to be a Church Prophetic, a Church of the Holy Spirit. To that end be willing to be small; expect to be small. We love respectability: *dread* respectability, with its expediences, its policies, its safeties, its complacencies, and yet its panics, its raised eye-brows toward the uncombed ideals! *Dread* respectability, lest we cease to be of that which is making the old new, and beginning to be of that which is making the new old! As for names, if it be the destiny of Unitarianism to give up its name to the Church within all Churches, to which the religious man really belongs, rejoice! It would be leze-loyalty to Unitarianism itself to sorrow. Just in proportion as a Church is true either in intellectual method or intellectual result, in that proportion it is the Church Universal; and if Universal, it makes no difference what men call it.

And we can do a second thing,—be ready to join with other liberal faiths in a new organization. Welcome every true-hearted attempt in that direction; but stand back from the small-hearted attempt. Be humble in the matter. Stand not for

special recognition. Such new organization to-day would almost surely take a republican, not monarchical, form: would be a "many-in-one." Members would probably not give up old names or associations or separate activities. No need to disown old history in order to make new. There would be functions corresponding to national functions, and Church rights corresponding to State rights. This parliament with its congresses suggests a possible model for beginnings; and let the future shape the future forms. But this century ought not to close without seeing such a federation of the liberal faiths.

IV. Finally, if we try to hint the higher unities of faith in which such a federation would find itself at one, it would be, of course, to outline the ideals that each one cherishes for his special band of comrades and himself. And, therefore, I can hardly vary language I once used before in trying to sketch what then I was calling "the Higher Unitarianism." Let me repeat those hopes. I think the coming glory is to mean:

1. A thought of *Religion* which shall trace its sources to actual experiences in the consciousness; to gradual dawns of thought, feeling, motive, and ideal there; to sudden shinings sometimes there; to things that happen within us as really as things happen to our bodies on the street. A religion which shall care little to argue arguments for God, or the whys and wherefores of prayer, but shall wake us up from an inward shining to the consciousness, "*That* was prayer! I *did* it! And the unknown Face and Force there in the dark within me was thee—God!" and shall make us, remembering that experience, dare and tempt that light again,—until life becomes "communion," a sense of life in common with the One Life and Light in all.

2. I think it means a *Theism*, which sees Law as Love and Love as Law; which knows no miracle but the infinite miracle of nature, begetting endless awe and endless joy in man; which knows that in the dialect of Heaven are no such words as "accident" or "tragedy," but that what we misname thus is really goodness on the way to vision. And more: a *Theism* which shall see that all in nature that we call, in our dismembering pronouns, "It," is more truly "He," and all we glorify by nouns and pronouns personal is only that which men so long have deadened into "It"—transfigured! A *Theism* that shall interpret sunsets and the flowers in terms of spirit, and human nature, with its very mother-heart and cross of Christ, in terms of flower and sunset!

3. I think, for this land of ours, it means a *Christianity* which shall identify itself with the Holy Spirit manifested anywhere and everywhere; and in that identity shall care nothing for the Christian name as name, and shall care to throw away the name whenever it becomes a bar of separa-

tion or a tinkling ritual; a Christianity which shall stand for the life "Christ,"—not Christ the man who once exemplified the life, nor Christ the date, but the impulse "Christ," the movement "Christ," the spirit "Christ," forever and forever shaping history whether under this name or some other; now flowering in sons of carpenters, now naming new spring-seasons in the tree of life, but never begun, and never ended, and never confined to any holy May-hour of history.

4. It shall mean, does mean already, a *Bible* which shall go on compiling itself inside the temples as inside the world's heart and memory; freshening old reverences with tender new ones, welcoming and canonizing new ideals of truth or life wherever nobly rendered into the perpetuating word,—and not, because the old phrase is a dear phrase, deliberately confining man to it until we become prisoners of its poverty instead of sons of its glory.

5. It will mean a thought of *Immortality* which shall watch, with eyes undimmed by tears, for any star of sign and beckoning that may break the skies,—skies amid which we breathe and have our being here; but which shall not be one whit afraid to own that to know of the future we must wait our turn; cherishing, meanwhile, that *sense of deathlessness*, which comes whenever we realize ourselves for moments as beings who do not obey, but are, the moral law; the sense of deathlessness, which makes our Easter questions all being in awe and end in smiles.

6. Finally, it is yet to mean a thought of *brotherhood*; a recognition that we are all members of each other in a sense so real that no parable can hint it, and no science yet describe it; a recognition that this trusteeship for each other applies not only to the outermost we call our "property," but, as really, to the innermost we call our "faculty." A *Brotherhood* which shall be a realizing that we only attain true selfhood by unselfing processes; and that whatever unrimms us into oneness with our fellows in this world, until we share their aches, their poverties, their disinheritance from life's good things,—that this unrimms us also into oneness with that which we call, not fellow-man, but "God." So that love to man is love to God, and only in proportion to such love we live.

Are not these the higher unities toward which we, and a far larger host who never bore and never will bear our name, are rising? The unity of God and Nature; the unity of religion with human nature; the unity of Christianity with all movements of the Holy Spirit everywhere; the unity of the Bible with literature; the unity of life hereafter with life here and now; the unity of self with others. These are the great faiths to which the sacred principles of freedom, fellowship and character in religion are leading on the world. Amen, so may it be.

The Study Table

RECENT AMERICAN POETRY IN ITS RELIGIOUS ASPECT.*

The religion of by-gone ages is to-day found imbedded in the poetry of the past. The heart religion of the people breathes in folksong, the higher spiritual in prophetic utterances, and the ceremonial mingles with superstition in the minstrel lays of war and adventure. In ages to come when, as Theodore Parker said, "future discoverers will dig in the ruins of Boston, and, coming upon some remnant of our civilization, will say 'These people were not wholly savage,'" then doubtless our present day poetry will be studied to see what light it throws on our *fin de siècle* religion. But the religious aspect of recent poetry has an interest for the present as well as futurity, for in it we may see reflected the various phases of a period of thought transition.

In "The Song of the Ancient People," though we find nothing bearing upon religious beliefs of to-day, yet the poem may be said to type the modern spirit, which is more than tolerance and which is willing to search for beauty and truth in all religions, past or present. The poem presents with strength and spirit the traditions of the Moquis and Zunis, the two most important surviving tribes of the Pueblo Indians, and deserves to rank with "Hiawatha" as a truthful mirror of Indian thought and life. As we are to look at the religious aspect we select this passage, which also happens to be one of the most beautiful:

"And still our holy fires we keep,
And the sacred meal we strow,
With many a prayer to the Gods of the air
And the Gods that dwell below,—
The Gods of the Great Six Regions:
The yellow, dreadful North;
The West, with the blue of sea and sky;
The ruddy South, where the corals lie
And the fragrant winds go forth;
The pure white East, whose virgin dawns
Lead up the conquering Sun,
While stars grow pale and shadows fail,
For the shrouding night is done;
The Over-world, where all the hues
In radiant beauty shine;

* THE SONG OF THE ANCIENT PEOPLE. By Edna Dean Proctor. Boston and New York: Houghton, Mifflin & Co.

THE ELOPING ANGELS: A Caprice. By William Watson. New York: Macmillan & Co.

SONGS OF DOUBT AND DREAM. By Edgar Fawcett. New York: Funk & Wagnalls Co.

SEAWARD; AN ELEGY ON THE DEATH OF THOMAS WILLIAM PARSONS. By Richard Hovey. Boston: D. Lothrop Co.

THE WINTER HOUR AND OTHER POEMS. By Robert Underwood Johnson. New York: The Century Co.

POEMS: LYRICAL AND DRAMATIC. By John Henry Brown. Ottawa, Canada: J. Durie & Son.

The Under-world, more black and drear
Than the gloom of the deepest mine;
And the Middle Realm, where the
Mother reigns

And binds them all in one;—
Prayers in the words our fathers knew,
And prayers that voiceless steal
To the Holder of the Trails of Life
And thought to thought reveal!
For the clamorous cry unheard will die,
While, swift as light, ascends on high
The silent heart's appeal."

It is to be hoped that this poem will escape the oblivion which commonly overtakes Indian poems; and in this case the book itself, as a work of art in binding, print and illustration, should escape such a fate.

It is somewhat of a strain to turn from Miss Proctor's classic to "The Eloping Angels," yet we cannot help feeling that criticism in this case has been unduly severe. Surely, Mr. Watson has done enough serious work to be permitted a "caprice," and, as he says in the dedication, there is "beneath its somewhat hazardous levity a spirit not wholly flippant." The sensibilities that are shocked by the irreverence of the poem will perhaps be the better for the shock; but in truth has not the time come when the weapon of ridicule may be lawfully used against a

"Selfish heaven of unearned joy,"
marked with

"The dullness of entire felicity?"

The story runs that Faust and Mephisto, seeking variety, pay a visit to heaven, and though they find that—"heaven has hardly changed one bit

Since the old days before the historic split,"

they chance upon two angels sitting apart who, having leen lovers on earth, separated by death, are now reunited in heaven, but who express their dissatisfaction thus:

"We lead a life withdrawn, this maid and I,
Nor love the life by other angels led—

All idle hymns of praise to the Most High.

Our one supreme desire is to be wed,
And we are even now concerting schemes

How to escape and realize our dreams.

For here in heaven no marrying is nor yet

Giving in marriage."

A suggestion from Mephisto enabled them to escape to earth, where

—"as angels they remained,

Yet more than angels, being lovers, too;

All their celestial loveliness retained,
And evermore in earthly sweetness

grew.

Thus lost they nothing of divine, and gained

Everything human."

"Songs of Doubt and Dream" abundantly bears out the promise of its title. The volume is full of radicalism, and though we are only to note the religious phase the social and political heresies are no less interesting. The poems with a religious bearing may be styled self-respecting by agnostics, manifesting the calm spirit which can say,

"I envy not the ethic range

Of him whose virtues would require
That wrong and right should interchange

For so much heaven like so much hire."

Yet it is an agnosticism that has not wholly parted company with intuitionist philosophy, as we may gather from a bit from "In the Year Ten Thousand," which poem, by the way, excited considerable comment when published in the *Arena* some three years back:

"'Tis a grand thought, but it is not enough!

In spite of all our world hath been and done,

Its glorious evolution from the low
Sheer to the lofty, I, individual, I,
An entity and a personality,
Desire, long, yearn—"

* * *

"What subtler music those winds whisper now!

'Tis even as if they had foresworn to breathe

Despair, and dreamed, however dubiously,

Of some faint hope!"

There is no strained or painful consistency in Mr. Fawcett's work, and the reader is left uncertain whether each poem voices a mood or marks a stage of development. In "Jacynth" the feeling of revulsion aroused by the brutality of real orthodoxy finds expression, and the dialogue between Believer and Infidel is quotable for its suggestive learning on some stock pulpit thunder.

BELIEVER.

This man of reason whom you deem so great,

Who puts out Hell and bars up Heaven's fair gate,

Who flings all creeds terrestrial to one maw,

Huge as the Aztec battle-god's, called Law,—

Who makes the universe to suit his wish,

As eyeless as a subterranean fish,—
Last night this valiant doubter, in his pride,

Shrieked for Jehovah's pardon ere he died.

INFIDEL.

With ease the partisan may falsely view

Delirium's rant; yet if indeed 't were true

That some wild fear *did* seize him at the last,

What matters? Hardest oaks are bowed by blast.

The warrior minds of men drink strength for strife

Not from death's opiate, but the elixir, life.

His life being great, who cares if near its close

He driled what imbecilities death chose?

"An Elegy on the Death of Thomas William Parsons" is the sort of thing that greatness of whatever rank should pray that its memory may be spared. To be sure, it is a labor of love, but so very labored that it dims the genius it fain would honor.

"The fanfare of the trumpets of the sea

Assault the air with jubilant foray;
The intolerable exigence of glee

Shouts to the sun and leaps in radiant spray"—

may speak to the souls of some, but we confess it does not appeal to us. It is not all like this, however. One of the stronger verses is this:

His feet are in thy courts, O Lord; his ways

Are in the City of the Living God.
Beside the eternal sources of the days
He dwells, his thoughts with timeless lightnings shod.

His hours are exaltations and desires,
The soul itself its only period,
And life unmeasured save as it aspires.

"The Winter Hour" contains nothing argumentatively religious, seeming with the other shorter poems to be rather the opening flower of a deeply spiritual nature, with here and there a touch showing breadth of thought as well as depth of feeling, as when the memory of a loving father moves him.

"Great heart of pity! it was then
God seemed a father, denizen
Of His own world, not chained to feet
Of some far, awful judgment-seat."

But as voicing the vital elements of the "Religion of the Future," love and human brotherhood, this poem seems the most religious:

NOBLESSE OBLIGE.

What is diviner than the peace of foes
He conquers not who does not conquer hate,

Or thinks the shining wheels of heaven wait

On his forgiving. Dimmer the laurel shows

On brows that darken; and war-won repose

Is but a truce when heroes abdicate
To Huns—unfailing those of elder date

Whose every corse a fiercer warrior rose.

O ye that saved the land! Ah, yes, and ye

That mourned its saving! Neither need forget

The price our destiny did of both demand—

Toil, want, wounds, prison, and the lonely sea

Of tears at home. Oh, look on these. And yet—

Before the human fail you—quick! your hand!

But what is, perhaps, the most interesting of recent poetry comes to us from Canada in a volume of two hundred pages, bearing on its title page the name of John Henry Brown; and as we learn the character of his verse the name seems prophetic and the thought is forced upon us that in this young man we may have Canada's "Poet of Democracy."

The sonnet "To Walt Whitman," beginning,

"Great democrat, great poet, and great man!

Free singer of our sea-rimmed western shore!

True lover of the people! evermore!
Exalter! liberator! who dost scan,
With arrowy vision and strong heart, the plan

Of freedom widening 'mid the time's uproar;

Seeing justice rising through injustice hoar,

With Faith and Truth, twin seraphs, in the van"—

illustrates fairly well the spirit of Mr. Brown's work; and counting on the genuineness of his democracy we are not disappointed in our expectation of fearless utterance on the subject of religion. In "A Letter" he says:

I said I had no friends, nor have I one
In that strange crew the world calls good society,

The self-styled fair and brave. No church I own;

No church owns me, no sect of strait sobriety.

Nor do I lean to any learned school,
Of philosophic wisdom the monopolist;

I must be free, even if to play the fool.
I need not say I am no bibliopholist:

A lost sheep am I, unredeemed, given over;

Yet envy not those sleek ones, deep in clover.

But it is in the longer dramatic poem, "A Mad Philosopher," that we find so much quotable that it is difficult to make selection; perhaps the following will be fairly representative:

Like phantoms vast the centuries loom by,

The hurrying generations rise and pass,
And with their march the spirit waxeth strong,

And ever grows in wisdom, faith and love.

At last conception comes of one sole cause,

Beginningless, eternal, infinite,

A sea no plummet sounds, one whose confines

No wing may ever touch, an awful thought—

To call that thought, which thought may nowise reach,

Transcending and containing scope of mind.

And again, later in the poem, the same speaker says:

All honor to our brothers of the past,
Who through the morning mists worked to the light,

Unconscious that a brighter day would shine.

Heroic were their labors in their time.
But pusillanimous and most pitiful

The work of current teachers, who would fill

Their places, and would have the world believe

God spake to these alone, to these alone
Gave knowledge of his attributes and laws,

Or lawlessness, for such the records shew,

Reporting truly their barbaric age.

And these reactionary modern priests,
These purblind jailers of the human soul,

These would-be dwellers in the caves of night,

With proud assumption of authority,
Give forth false dogmas of the unknown God,

Tell tales incongruous of his universe,
Strain truth to fit their inconsistencies,
And strike dissentients dumb with solemn phrase—

"For proof repair ye to the sacred books."

As Walter Crane sees in social unrest and growth high hope for Art, may it not be that, nerved by the present stress, Rational Religion is about to burst into song. At least in these five books we have found nothing that would grace an orthodox hymnal. G. B. PENNEY.

OUTLINES OF ROMAN HISTORY. By H. F. Pelham, Camden Professor of Ancient History in the University of Oxford. With maps. New York: G. P. Putnam's Sons. Cloth, pp. 572. \$1.75.—"This book," says the preface, "is a reprint, with many additions and alterations, of the article 'Roman History,' which appeared in the last edition of the Encyclopedia Britannica." It is a thoroughly scholarly work, though necessarily brief, well suited for a text book and far above the usual compendium for that purpose, because it is written by a scholar. The maps are convenient and the book is admirably printed. F. G. B.

NAPOLEON, WARRIOR AND RULER; AND THE MILITARY SUPREMACY OF REVOLUTIONARY FRANCE. By William O'Connor Morris. New York: G. P. Putnam's Sons. Cloth, pp. 421. \$1.50.—This handsome volume

belongs to the series called "Heroes of the Nations," and is an interesting life of an interesting man. The author is a devoted admirer of Napoleon as man, general and statesman; it is on the whole pleasanter to hear of a man from his friends than from his enemies, but we could wish for and perhaps expect a more judicial temper at this distance of time from Napoleon's death. The volume is graced with a dozen or more portraits of the subject and with other interesting pictures and maps.

F. G. B.

PAULA FERRIS: By Mary Farley Sanborn. Boston: Lee & Shepard. Cloth, 12mo., pp. 276. \$1.25.—Lowell described certain books as literature suited to desolate islands. The records of the love affairs of married women usually belong to that class of literary products. This theme can only be considered tolerable when treated by a really great writer. Since Anna Karenina has been written already, there does not seem to be any call for other writers to handle this unwholesome subject, even though they do it gingerly, as this writer evidently intends to do. She may even think she has written a moral story, but the effect of such writing will always be pernicious while so many young, foolish and romantic people are among the novel readers.

H. T. G.

IN THE ARENA for September Hon. W. H. Standish's "Seven Facts About Silver" and the extracts from Albert Brisbane on the currency question are both worthy of careful consideration. Dr. Van Denburg's "Inquiry into the Law of Cure" is noteworthy, as indicating the greater breadth of thought and freedom from dogmatism which is, of late, showing itself in the very honorable and useful but theory-ridden profession of the healing art. Last, but not least, we would commend the editor's admirable and timely presentation of the excellence of "The New Education."

THE NEWEST BOOKS.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice. Any book mentioned, except foreign ones, may be obtained by our readers from Unity Publishing Co., 175 Dearborn street, Chicago, by forwarding price named below.

THE MAKING OF A NEWSPAPER. Edited by Melville Phillips. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. (12mo., 16mo., pp. 322. \$1.25.

THE KING AND THE KINGDOM: A STUDY OF THE FOUR GOSPELS. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. London: Williams and Norgate. 3 volumes, cloth, 12mo., pp. 31 each. \$4.20.

DICCON THE BOLD: A STORY OF THE DAYS OF COLUMBUS. By John Russell Coryell. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 12mo., pp. 280. \$1.25.

A NORSE ROMANCE. By Mrs. O. M. Spofford. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth. \$2.50.

CAMPAIGN ECHOES. The autobiography of Mrs. Letitia Youmans; with introduction by Frances E. Willard. Toronto: William Briggs. Cloth, 12mo., pp. 311.

LECTURES ON THE SCIENCE OF THOUGHT. By F. Max Mueller. Chicago: Open Court Pub. Co. Paper, 12mo., pp. 28. 25 cents.

KORADINE LETTERS: A GIRL'S OWN BOOK. By Alice B. Stockham, M. D., and Lida Hood Talbot. Chicago: Alice B. Stockham & Co. Cloth, 12mo., pp. 400. \$2.55.

A HANDBOOK OF RATIONAL PIETY. By Henry W. Crosskey, LL. D., F. G. S. London: Philip Green. Cloth, 16mo., pp. 173. 2s 6d.

WHERE BROOKS GO SOFTLY. By Charles Eugene Banks. Chicago: C. H. Kerr & Co. Cloth, 16mo., pp. 172. \$1.50.

BOOK OF PRAYER AND PRAISE FOR CONGREGATIONAL WORSHIP. Boston: American Unitarian Association. Leather, 12mo., pp. 361.

A BOOK OF CHANTS. Edited by Arthur Foote. Boston: American Unitarian Association. Cloth, square 8vo., pp. 55.

A YEAR'S TRAGEDY. By Charles Quentin. New York: Cleveland Pub. Co. Paper, 12mo., pp. 172. 35 cents.

Notes from the field

Kalamazoo, Mich.—Plans have been accepted for the new Unitarian Church edifice, and work upon the building will begin next spring. It will be built upon the corner of Lovell and Park streets. The material will be of brick, with stone trimmings. C. A. Gombert, Milwaukee, is the architect. The auditorium will seat about 450, which capacity may be much increased by opening the spaces between it and the large parlors. There will be a large open fire-place in the auditorium, two in the parlors, two in the high basement, and one in the minister's study, thus insuring good ventilation and good cheer. Especial care has been bestowed upon the construction and lighting of the basement for club, school and other purposes, and no part of the edifice will be considered too good or too sacred for any use which may promote any good word or work. It is the declared wish and hope of Mr. Hubbard, who has given \$20,000 for the building, and of the church, to promote not a merely sectarian work, but to use this building and to allow others to use it for whatever is for the general good, without ever asking or caring whether the opinions of such workers harmonize or conflict with their own.

Cedar Rapids, Iowa.—Rev. Dr. Palmer, of the (Universalist) Church of Our Savior, preached a strong sermon here at the reopening of the church Sept. 3, which was published in full in the *Cedar Rapids Gazette*. One extract will indicate its spirit:

We do not join the church as a step towards obtaining happiness in some other world, nor do we think that by this act we lead God to love us any better, or care for us one whit more tenderly than he does for a man unchurched, or for a far-away pagan who has never heard of Christianity. We join a church to do good in it, and get good from it, here and now. We join a church that we may concert our efforts for good with others who desire to do good, that our little drop, instead of being lost, may become a part of the fountain of life. It is here that I feel, as the minister of this society, that we do not as yet fully appreciate the high calling that is ours. Our actual enrolled membership is too small in proportion to those who in this city sympathize with us. There is no good reason for it. We could double our strength in all proper lines of work, we should enlarge our own confidence, and feel the ground more certain beneath our feet, if we all stood together, a pledged band of brothers and sisters, to do the same work that now we find a pleasure and often an inspiration, while standing in a measure apart and independently.

Des Moines, Iowa.—IOWA CONFERENCE NOTICE.—The date of the Iowa Conference is changed from October 10 to 12 to November 14 to 16. This change has become necessary because the first date fixed upon followed too closely after the Parliament of Religions.—LEON A. HARVEY, Secretary.

The Minnesota Conference (Unitar-

ian) will hold its next session at Duluth, Oct. 17-19. Rev. S. M. Crothers will give the opening sermon. At the request of his parish Alex. Lundeborg will receive his ordination by the Conference. H. G. PUTNAM, Sec'y.

Horsford's Acid Phosphate

For Impaired Vitality

and weakened energy, is wonderfully successful.

The Coming Religion

By THOMAS VAN NESS.

"CLEAR, CONCISE, FORCIBLE—An admirable presentation of modern thought."—*San Francisco Chronicle*. Cloth, 16mo., pp. 228. \$1.00. For sale by

UNITY PUBLISHING COMPANY,
175 Dearborn Street, Chicago.

TOKOLOGY

A COMPLETE LADIES' GUIDE
In Health and Disease,
By ALICE B. STOCKHAM, M. D.,
OVER 25 YEARS PRACTICE.

Mrs. L. N. A. writes: "If I knew I was to be the mother of innumerable children it would have no terrors for me, so great is my confidence in the science of TOKOLOGY." Prepaid, \$2.75. Sample pages free. Best terms to agents. ALICE B. STOCKHAM & CO., 277 Madison St., Chicago

HENRY DOTY MAXSON'S SERMONS OF RELIGION AND LIFE.

With biographical sketch by H. M. Simmons. The Sermons edited by James Vila Blake. Cloth, \$1.00, postpaid.

Special terms to our Stockholders.

Charles H. Kerr & Co. (Incorporated.)
175 Monroe Street, Chicago.

NEW ENGLAND CONSERVATORY

Founded by CARL FAELTEN, Director.
Dr. Eben Tourjée, OF MUSIC.

The Leading Conservatory of America.

In addition to its unequalled musical advantages, exceptional opportunities are also provided for the study of *Elocution, the Fine Arts, and Modern Languages*. The admirably equipped Home affords a safe and inviting residence for lady students.

Calendar } FRANK W. HALE, Gen. Manager,
Free. } Franklin Square, Boston, Mass.

GIRLS' COLLEGIATE SCHOOL,

479-481 Dearborn Ave., CHICAGO. 18th year begins Sept. 20th. Prepares for college and gives special courses of study. For Young Ladies and Children. MISS R. S. RICE, A. M. } Principals.
MISS M. E. BEEDY, A. M. }

WHY PAY DEALER'S PROFIT?
\$2.75 buys a \$9 White Reed Baby Carriage, freight prepaid, shipped on 10 days' trial. Latest design and style. Perfect, reliable and finely finished. Nothing but the best material used and warranted for 3 YEARS. We have been in the manufacturing business many years, and are reliable and responsible: make and sell nothing but what we can guarantee as represented, quote lowest factory prices. Write to-day for our large free catalog, which is one of the most complete ever published. OXFORD MFG. CO., 340 Wabash Ave., Chicago, Ill.

BOOK-KEEPERS

—WHO WANT—

LARGER SALARIES

should use every means to increase their usefulness. Much of a book-keeper's time is wasted in looking for mistakes. We have a system by which an error in your books can be located at once to the very account. No change of book-keeping, no copying slips, etc. You leave your books at night knowing them correct. Endorsed by leading houses. Write for particulars.

THE OFFICE MEN'S RECORD CO.,

61 and 63 Major Block, CHICAGO.

The Home

Helps to High Living.

SUN.—Thy steadfast thought is a prayer and a prophecy, working out its own fulfillment.

MON.—Linger not too long in the thought of thy shortcomings.

TUES.—How much continually waits at our doors; but we forget to open.

WED.—Evil is often merely force out of place or misdirected.

THURS.—If trust cannot save a soul, nothing can.

FRI.—The province of the personal is to make known the impersonal.

SAT.—Thought is the child of the intellect and of the intuition.

—Trinities and Sanctities.

LITTLE MISS FIDGETTY FUME.

Would you know what we call this girl of ours,

Who keeps us awake through the wee sma' hours?

Little Miss Fidgetty Fume!

When I want to rest, she wants to walk, When a book I take, she wants to talk,

Little Miss Fidgetty Fume!

To dig in the dirt is her delight, Whatever she wants must needs be right,

Little Miss Fidgetty Fume!

She throws her dolly down in the rain, Then cries until she gets it again,

Little Miss Fidgetty Fume!

She points with pride to the shining moon,

Would like to ride in an air balloon,

Little Miss Fidgetty Fume!

Floating through yon fleecy clouds of blue

To distant shores of roseate hue,

Little Miss Fidgetty Fume!

'Twould take too long to tell of her wiles,

Of her quirks and graces, airs and smiles,

Little Miss Fidgetty Fume!

Of all that is, or can be to me,

This frolicsome fairy on my knee,

Little Miss Fidgetty Fume!

M. R. H.

BEFORE BREAKFAST.

A young mother who was filled with the spirit of the kindergarten, and had wisely guided her own children by the insight obtained from her kindergarten study, was called upon one summer to take charge of a little niece for a few weeks. The first morning after her arrival at her sister's home she heard some angry words in the child's bedroom. On opening the door to inquire what was the matter, the nurse said, "Oh, it

is just the usual fuss Miss Anna makes each morning over having to be dressed. I am sometimes an hour at it." Further inquiry showed that various means—such as bribing, coaxing and threatening—had been used; but all to no avail. Even the last device used—that of depriving her of marmalade, her favorite dish, at each breakfast at which she was late—had proved ineffectual. The next morning the aunt went into the room and said quietly, "Anna, you can have Mary for twenty minutes to dress you; after that time I shall need her down stairs." The child looked at her for a moment in astonishment, then went on with her play. In vain poor Mary coaxed and urged. The twenty minutes elapsed; Anna was but half dressed. True to her word, the aunt sent for Mary to come down stairs. "But, Auntie," called the child, "I am not dressed yet." "Is that so?" said Auntie. "I am sorry; jump back into bed and wait till Mary comes again." In about fifteen minutes the child called out petulantly, "Auntie, I want to get dressed, I tell you. Send Mary up to me." "I cannot yet," replied the aunt from below; "she is busy just now. Get into bed again, and she will come as soon as she can." Breakfast was sent up to the child by another servant. At the end of an hour Mary came back, and it is needless to say that little Miss Anna was quickly dressed. The next morning the aunt again gave warning that Mary would be needed down stairs in just twenty minutes. This time the warning took effect, and when Mary was called the child was ready. The following morning the force of habit was too strong, and again came the capricious delay. Again Mary was called, and again the child was detained in her room for an hour. Two or three such experiences, however, were sufficient to break up entirely her habit of dallying. So quickly comes the lesson taught by retributive punishment. Many illustrations of the effectiveness of this method might be given, but surely are not needed by the thinking mind.

—Elizabeth Harrison, in "A Study of Child Nature."

THE GALLING YOKE.

A FABLE.

A sturdy young ox, impatient of his yoke, was in the habit of throwing up his head with a jerk and so galling the neck of his companion, who protested in no gentle way. Then there would be a retort, until each became hateful to the other.

One day as they were standing still by the sugar mill, waiting for the cane to be unloaded, the first began to complain of the bondage. Whereupon his companion replied that if he did not jerk his head so much he would find it easier.

"But," said the first, "it galls my

neck on top, just where I can't stand it!"

"And," returned the other, "when you throw up your head, it galls my neck below, just where I can't stand it."

"In future," said the first, "I will try and be more careful."

And, as time passed on, it came to be that, through forbearance, no pair of oxen worked better together than they. And even when the cane grinding was over and they were turned out with the other cattle they would often stand neck to neck in quiet and amicable rumination. Stanch old friends they were, who came to bless the galling yoke that bound them to a companionship so lasting, so harmonious and so satisfactory. GERTRUDE R. COLBORN.

Homosassa, Fla.

Correspondence

JUSTICE.

TO THE EDITOR: It is stated that after the conclusion of the great address of Annie Besant in the Theosophical Congress on the 15th inst., in Chicago, a Christian visitor murmured: "The gospel of Jesus is easier than that!" The speaker had announced the only safe and logical doctrine—justice. Abraham seemed to hold to the same idea: "Shall not the judge of all the earth do right?" The doctrine of the atonement has been the cause of the laxity of morals which prevails throughout Christendom, and as the listener to the address of Mrs. Besant observed, it is easier than the inexorable doctrine of unswerving justice. Paul seemed to rely on purity of life and not on the atonement, as he declared, "I keep my body under, lest after preaching to others I may be a castaway." Isaiah, the great Hebrew seer, announced as the declaration of the Almighty: "I, even I, am the Lord; and beside me there is no savior." Also, "Put not your trust in princes, in the son of man in whom there is no salvation." That the doctrine announced by Mrs. Besant is to be the coming religion is evident. Even now nearly nine hundred million people are its adherents, including the great scientists and investigators of the world. It is the safe and salutary faith. OBSERVER.

Wauseon, O.

The Genius of Galilee.

BY ANSON URIEL HANCOCK.

Quite gratifying has been the later reception of this book—a "Ben Hur" with a difference. We are about to issue a third and carefully revised edition in cloth and paper, 12mo. \$1.50, cloth; 50 cents, paper. Meanwhile we have twenty-five copies (paper) left of the second edition, which we will close out immediately at 40 cents. Visitors attending the Religious Congresses can obtain the book at our office.

CHARLES H. KERR & Co., Publishers.

175 Monroe street, Chicago.

The Sunday School

THE FOURTH YEAR OF THE SIX YEARS' COURSE.

The Flowering of the Hebrew Religion.

BY REV. W. W. FENN.

LESSON IV.

THE CRISIS OF CONSECRATION.

*A holy purpose in his heart
Has deepened calm and still;
Now from his childhood's Nazareth,
He comes, to do thy will.*

Picture: The Baptism by John. Paul Gustave Dore (1833-1883).

This picture is the worst of the set, and perhaps should not be used at all.

Who was John the Baptist?—A young Jew of priestly family, possibly also a relative of Jesus, who by his preaching brought Jesus out to his life work.

Very little dependence can be placed upon the narrative in Luke about the infancy of John: the statement that Elizabeth, mother of John, and Mary, mother of Jesus, were kinswomen, finds no corroboration elsewhere, but may be true, nevertheless. It is not unlikely that his father was a priest: in that case it is significant that of the three great heroes of early Christianity, John was son of a priest, Jesus was son of a peasant, and Paul was son of a Pharisee. Each of the three great divisions of the people contributed its man.

It may be that John went first to live among the Essenes in the wilderness, but when he first comes prominently to view it is not as an Essene but as prophet and preacher of righteousness. It is not easy for us to judge John's work justly, for we think of him only as the herald of Jesus. Yet Josephus, who has but a single casual reference to Jesus, speaks of John as a good man, whose great influence over the people caused Herod to fear him and finally to put him to death, and says that a great defeat, which Herod met with soon afterward, was regarded by the people as a divine judgment upon his cruel treatment of the Baptizer (Antiq. xviii. 5, 2). In the Acts of the Apostles, also, we learn that over twenty years after his death there were men in Ephesus of Asia Minor who called themselves John's disciples. Clearly, therefore, John's movement was very important and powerful: but, after all, its greatest result was the bringing of Jesus to the front.

What was the substance of John's preaching?—He taught the people not to rely upon being Jews for salvation, still less upon meaningless forms, but to do justly and love mercy, and walk humbly with God.

It is noteworthy that the gist of John's preaching as given by Luke falls under the three heads of the passage quoted from Micah vi. 8, and if the report were perfectly authentic we might infer that the passage had been emphasized in his mind because, like the prophet, he, a priest's son, had turned away from the burnt offerings and rivers of oil which were offered as sac-

rifices well pleasing to God. He bids the publicans and soldiers do justly, he commands the multitudes to show that they love mercy by giving food and raiment to the poor, he charges those who pride themselves upon being children of Abraham to be rid of their arrogance and walk humbly with God. His preaching was at once ethical and universal. It was ethical because he did not urge the people to offer sacrifices or seek out new scruples of conscience. It was universal because it virtually denied the popular belief that all Jews were to be saved just because they were Jews, children of Abraham. He did not demand that the Roman soldiers should become Jewish proselytes, but only that they should deal justly. And this universality of his preaching seems to be disclosed in the rite with which he was so closely identified that he became known as John the Baptist.

What was the meaning of his baptism?—It was the symbol of personal consecration to a new life of purity and service.

Of course in Eastern countries, where illustrations are of so great religious importance, baptism can have been no novel rite. John, however, employed it as a form pledging the recipient to righteousness of life and promising remission of past sins. There seemed to be, however, an even deeper meaning than this. When proselytes were received into the Jewish community three things were required of them: circumcision, baptism, and a sacrifice. In Jewish thought, therefore, baptism was associated with the reception of proselytes. Can it be, then, that by calling both Jews and Gentiles to his baptism John was placing them on the same level, as being both outside the true Israel whose distinguishing note was righteousness. It may be that Luke, with his Pauline leanings, has described the teaching of John as more universal than it really was; but if we trust the record the natural conclusion would be that John had come to a broader view than Jesus had, at the beginning of his ministry, of the relations between Jew and Gentile, and that his baptism was a symbol of his faith.

To Jesus the preaching of John must have been a glad revelation. He, too, had been thinking that the religious leaders of the people were all astray in their teachings, that God could not care for tithings of anise and cumin, for meats and washings and ordinances so much as for justice and mercy, but there was no one to sympathize with him in Nazareth. But he hears now from human lips the words that have been whispered in his own heart, and he, too, joins the new prophet and by baptism consecrates himself to the work that John is doing.

The spectacular features of the narrative, the visible and audible signs, which, indeed, Luke alone represents as done in sight and hearing of all the people, may be dismissed as unhistorical. Neither is there sufficient ground to warrant us in supposing that John refused to baptize Jesus, recognizing in him a holier than himself, or that he acknowledged the peasant of Nazareth to be the Messiah of whom he was but messenger. It is written that Jesus began his life work by preaching as John had done,—Repent, for the kingdom of heaven is at hand.

By repentance is meant a change of

mind concerning the things that are pleasing to God and are worth striving for. The priest must see that justice is more than all whole burnt offerings and sacrifices, and the Pharisee must postpone his interminable discussions till he has fulfilled plain, straight-away righteousness. The multitudes must believe that mercy is more precious than money, that true hearts are more than sacrifice, and simple faith than Jewish blood. This was what Jesus and John meant by repentance: a readjustment of the scale of moral and religious values.

And the motive for this repentance is that "the kingdom of heaven is at hand." With John that meant that the manifestation of God's hate of sin was imminent. In Amos the day of the Lord is represented as a day of darkness in which is no light, a day of wrath and vengeance, and John's figures of the ax lying at the root of the tree and the baptism of fire soon to come in which the chaff should be burned, prove that he urged the wrath to come as the motive for repentance. But from the very beginning of Jesus' ministry he discloses a nature totally unlike John's. He, too, urges repentance, but it is the blessedness of the kingdom of God which he emphasizes. With John, the motive is wrath and terror; with Jesus it is love and opportunity. Precisely what Jesus meant by the kingdom of heaven we shall have to study later on. It is enough now to see that he, as well as John, believes that the fulfillment of Jewish hopes is near, that the Messiah is soon to appear, and that it is his duty to prepare the people by rousing them to lives of justice and mercy and humble walking with God.

It is a grievous descent to speak of the manner of baptism, but since the question may be asked it ought to be said that there is pretty general agreement that the method used was that of total immersion.

For Stomach

Bowel,
Liver Complaints, and
Headache, use

AYER'S CATHARTIC PILLS

They are purely
vegetable, sugar-coated,
speedily dissolved,
and easy to take.

Every dose

Effective

JUST OUT . . .

*The New Bible
and Its New Uses.*

By JOSEPH HENRY CROOKER.

Cloth, 12mo., pp. 286. \$1.00. Copies for sale by
UNITY PUBLISHING COMPANY,
175 Dearborn St., Chicago.

World's Fair Notes

I have said nothing heretofore of the art in those State buildings in which natural products of wood and field form the medium of expression. For years Sioux City has been famous for its corn palaces, and now Iowa, Illinois and several other States have shown that the artist can pick up many a thing and turn it into effects pleasing and surprising.

The immense landscape in the Illinois Building, composed of over 150 different cereals, which it is computed would have taken 400 days for its completion had one artist performed the entire work, gives a vivid picture of farm life, the grouping of the animals, human and dumb, showing good knowledge of the art of composing and not a little skill in the essentials of drawing. It gives a suggestion of that use beyond use which may add to farm life from out the wastes of field, aided by the unpromising weeds, touches of the beautiful providers of cheer and content. But that the farmer is always so very busy, or thinks he is, he might eke out his hard lot that brings him only cash returns (in good seasons) by many a sally in this direction—for the genius to do it is with him as with other people.

Kansas invites you into the newness of things in many ways; as in her exhibit of the animals that were once wild and numerous, but are for the most part now of the past, a few of their stuffed hides only remaining to speak of the game or terror that once was. This building has more of the frontier in it than any other. The Kansans in spite of the hard times throng thither, and keep up a pretty lively sort of picnic. Music and recitation and politics mingle, and ever, brow seems to carry boldly some weighty proposition for the bringing of the year of jubilee. It is the Kansas air you breathe, that has lost none of its vitality by being housed here in the White City. The old-fashioned abolition picnics once so numerous in Massachusetts, where everybody had a good time and "bated no jot of heart or hope" for the speedy and triumphant success of the cause, are revived with if anything an added vigor in this new Massachusetts of the West. In the old anti-slavery days you could raise no question but the *finale* would be "slavery." So to-day the conversation all tends to the new—*something* as yet not clearly made visible.

"Art? Yes, art in life, the art of living prosperously, harmoniously,—we'll get that first, and then all the adornments necessary after." His brow was high and shining, he tossed the long, golden locks, turning gray, back with his bronzed hand, as though he would say, "Little care I how they look, so I know something." He was a good specimen of nature's warriors who wield ideas rather than swords. He had scented the battle afar. Twenty years ago he "saw the

clans of freedom gathering for one last supreme effort to rid white men as well as black men of the rule of enslaving, oppressing monopolists." He would have explained the whole of the new program, I doubt not, but just then the fine band from Topeka played not "Ann's Laurie," but far more inspiring strains. If you wish to wake up go to this one of the State buildings.

How many have seen the section of a road laid by a Roman emperor five years before Christ, which Germany exhibits in the Transportation Building? It is an interesting sight in itself, but the real interest lies in its being a starting point from which Germany leads the visitor along the entire evolution of roads to the present time. Gradually one gets impressed with the fact that all Germany does has been forecast with a view to some educational effect. She seems to be pre-eminently the great educational country; that is, there is where she puts her emphasis in this Fair. Much of her art is good, but the exhibit pales before the glow of the fires she lights at every turn, by which mankind may see its way into a broader education. She has caught completely the idea of evolution, and so all she brings is telling

the story of growth and perfection slowly attained.

One thinks this and says it, and then turn in whatever direction you will—north, south, east, west—and it seems as though the whole world was coming up to dispute the claim. The school exhibits in the Liberal Arts give a faint idea of the progress of the whole world in the knowledge that is power. And so it seems as though all *would* be well some day. Mind and heart and body are forging ahead, but Mind is sum and substance of it all. The world is evolving into Mind, and the expectation is that it will distribute all the goods and glories requisite to universal satisfaction.

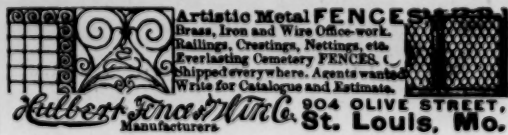
The Parliament of Religions is conspicuous principally for illustrating the fact that mankind generally is preparing to shed all these old institutional inanities as a snake does its skin, and go forth once more with front movement to the wisdom and goodness that does not need to be "confessed" or housed for perfunctory prayer or praise. The universal and the private mind are coming to a better understanding. All that the Fair contains shows it; the whole world wittingly or unwittingly confesses it.

S. H. M.



BIBLE READERS! LOOK HERE! Something For You!

We do not want you as an agent, nor do we wish to sell you anything, but if you will send us the names and addresses of FIVE prominent members of your church we will send you FREE by return mail for your trouble a package the contents of which is sure to please every Christian and Bible reader in America. Inclose a 2-cent stamp and address at once, "BIBLE READERS," Box 1004, Rochester, N. Y.



SAFE, DURABLE FENCE. ONLY \$80 A MILE.

LAND-OWNERS Save One-Half the Cost. Avoid Dangerous Barbs.

Agents make \$200.00 per month & expenses **Cash**

The best local and traveling agents wanted everywhere. Write at once for circulars and choice territory. Address A. G. HULBERT, Patentee, care of

HULBERT FENCE AND WIRE CO., Mfrs.
904 Olive St., ST. LOUIS, MO. Factory Catalogue, with 200 engraved designs and prices, sent free to any who want fancy iron and wire work or city, cemetery and farm fences, etc.

Announcements

THE FRATERNITY OF LIBERAL RELIGIOUS SOCIETIES IN CHICAGO.

UNITY WILL BE GLAD TO PUBLISH, IN THIS COLUMN, SUNDAY ANNOUNCEMENTS, OR ANY OTHER NOTICE OF ACTIVITIES IN CONNECTION WITH ANY OF THESE SOCIETIES, FREE OF CHARGE. COPY MUST BE SENT TO UNITY OFFICE NO LATER THAN TUESDAY MORNING OF EACH WEEK.

The bracketed words in the list below indicate the special fellowship with which the societies have been identified; but for all local, ethical and spiritual purposes the words are growing less and less in importance, when used to differentiate the one from the other. The pastors and societies named below have a growing sense of community of work and interest, viz.: The liberation of the human mind from superstition and bigotry, the consecration of the life that now is, and the ennobling of our city, our country and the world.

ALL SOULS CHURCH (Unitarian), corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, Minister.

CENTRAL CHURCH (Independent), Central Music Hall, corner of State and Randolph streets. David Swing, Minister.

CHURCH OF OUR FATHER (Universalist), 80 Hall street. L. J. Dinsmore, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23d street. W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner Warren avenue and Robey street. W. H. Harris, Minister.

ENGLEWOOD UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

FRIEND'S SOCIETY, second floor of the Athenaeum Building, 18 Van Buren Street. John J. Cornell and others will speak.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist). R. F. Johannot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER CHAPEL (Universalist), Sheridan avenue, Woodlawn. John S. Cantwell, Minister.

SINAI CONGREGATION (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

ST. PAUL'S CHURCH (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn avenue and Walton place. T. G. Milsted, Minister.

ZION CONGREGATION (Jewish), corner Washington boulevard and Union Park. Joseph Stoltz, Minister.

Ethical Congress and Convention of Ethical Societies, Chicago, September 28th-October 1st.

Thursday, September 28th. 8 P. M.—Address by Chas. C. Bonney, Chairman of the World's Fair Congresses. Address of Welcome by M. M. Mangasarian, Lecturer of the Chicago Ethical Society. Report from the Fraternity of Ethical Lecturers by the Secretary, S. Burns Weston, Philadelphia. Reports from the American Ethical Societies. Reports from the English Ethical Societies. Papers on the Condition of the Ethical Movement in France, Germany, Belgium and Other Countries by Paul Desjardins, Paris; Geheimrath Professor Foerster, Berlin; A. Christophe, Ghent, and others.

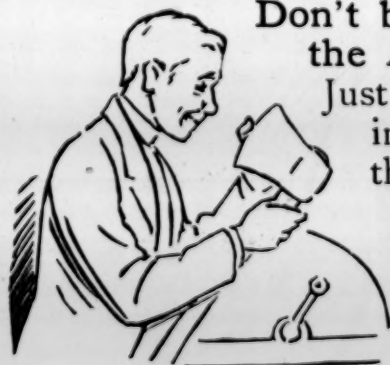
Friday, September 29th. 10 A. M.—The Progress of the Ethical Movement. Professor Felix Adler, New York. Short papers, followed by discussion, on Qualification and Election of Members of Ethical Societies, Suspension of Members. Music at Sunday Services, Services at Funerals, Marriages, etc. Reports from the School of Applied Ethics and the International Journal of Ethics.

3 P. M.—(1) HELPS TO THE MORAL LIFE. *Helps to Moral Life from Greek and Roman Literature.* Prof. Paul Shorey, University of Chicago. *Helps to Moral Life from English Literature.* W. L. Sheldon, St. Louis. (2) PRACTICAL WORKS. *The Neighborhood Guild.* Stanton Coit, London. *Self-Culture Clubs.* E. N. Plank, St. Louis. *Workingman's School.* Leo G. Rosenblatt, New York. *The Bureau of Justice.* Joseph W. Errant, Chicago. 8 P. M.—THE ETHICAL MOVEMENT. *The Moral Forces of the Day.* M. M. Mangasarian, Chicago. *Ethics and Religion.* W. M. Salter, Philadelphia. *The Ethical Movement and the Labor Question.* Felix Adler, New York.

Saturday, September 30th. 10 A. M.—Discussion of the Labor Question. To be opened by a paper by Stanton Coit. 3 P. M.—Papers by Frederic Harrison, London, and J. S. Mackenzie, Trinity College, Cambridge, on subjects to be announced later. Unfinished business. 8 P. M.—Social gathering.

Sunday, October 1st, Grand Opera House. 11 A. M.—ETHICS, RELIGION, CHARACTER. Addresses by M. M. Mangasarian, W. L. Sheldon, Wm. M. Salter, Stanton Coit and Felix Adler.

All the meetings except the one on Sunday are to be held in the Art Institute.



Don't be the Axe! Just keep in mind that the grocer or the peddler has

"an axe to grind," when he tells you that he has something "as good as" or "the same as" Pearline. There can be but one reason—more profit to him by your use of the substitutes.

But how is it with you? What reason can you have for wanting to take the risk? Certainly not economy—Pearline leads to the greatest economy in every direction—saves the most money, time, clothes and health. If your grocer sends you an imitation, be honest—send it back. 386

UNITY

EDITOR, JENKIN LLOYD JONES.
ASS'T EDITOR, FREDERIC W. SANDERS.

Editorial Contributors.

FLORENCE G. BUCKSTAFF.	JOHN C. LEARNED.
A. J. CANFIELD.	M. M. MANGASARIAN.
WILLIAM C. GANNETT.	SIDNEY H. MORSE.
ALLEN W. GOULD.	MINOT J. SAVAGE.
HATTIE TYNG GRISWOLD.	HENRY M. SIMMONS.
EMIL G. HIRSCH.	ANNA GARLIN SPENCER.
FREDERICK L. HOSMER.	HIRAM W. THOMAS.
ELLEN T. LEONARD.	JAMES G. TOWNSEND.

Published Weekly, at \$1.00 per Year.

THE UNITY PUBLISHING CO.

Office, 175 Dearborn Street, Chicago.

WORLD'S FAIR ACCOMMODATIONS.

The following chances for entertainment are all vouched for by the editor of this paper. All the advertising parties are known to him and they belong to Unity's household:

Those who desire a convenient and quiet resting place while visiting the Fair, may perfect arrangements in advance at prices suited to the times, by addressing

L. A. WHITE, No. 6427 Sheridan avenue.

His pleasant home, which he opens to visitors, is located in a delightful residence neighborhood at easy walking distance from the grounds. It is also convenient to the stations of three lines of public conveyance to the heart of the city. Circulars and information will be sent to parties desiring.

MRS. M. H. PERKINS, private residence, 3929 Indiana avenue. Twenty minutes' ride by Elevated Road to Fair Grounds. House new and with superior plumbing. Boarding houses and cafes convenient and reasonable in price. Terms, \$1.00 per day. Special rates for periods of two weeks or more.

MRS. J. A. MCKINNEY, 4209 Ellis avenue, will be glad to entertain World's Fair visitors. House stone; rooms large and airy; 3 blocks from Illinois Central; five minutes' ride to grounds; fare, five cents. Terms, \$1.50 each per day for August.

UNITY BUILDING, 286 Woodlawn Terrace. Four minutes' walk from entrance to the Fair. Unitarian headquarters. Rooms at moderate prices. Send for circular to Mrs. R. H. Kelly, 1018 Chamber of Commerce Building, Chicago.

MISS L. M. DUNNING, private residence, 411 Bowen avenue. House new, airy, well furnished, superior plumbing. Boarding houses and cafes between house and cars. Rooms accommodating two and three persons.

The Silver Situation IN THE UNITED STATES.

By Prof. F. W. Taussig.

Cloth, 12mo., \$1.75.

The silver question has indeed become the burning question of the day. Prof. Taussig's volume will be found of especial service by those desiring to secure a clear and comprehensive history of the vexed question. A limited number of copies for sale by

UNITY PUBLISHING COMPANY,
175 Dearborn St., Chicago.

If You Want Work

that is pleasant and profitable, send us your address immediately. We teach men and women how to earn from \$5 per day to \$3,000 per year without having had previous experience, and furnish the employment at which they can make that amount. Capital unnecessary. A trial will cost you nothing. Write to-day, and address

E. C. ALLEN & CO.,
Box 1001. Augusta, Maine.